

THE
DIVINE DICTIONARY;

O R, A

Treatise indicted by Holy Inspiration,

CONTAINING

The FAITH and PRACTICE of that PEOPLE (by this world) called
BUCHANITES, who are actually waiting for the second coming
of our Lord, and who believe that they, alive, shall be changed and
translated into the clouds, to meet the Lord in the air, and so shall
be ever with the Lord.

And there appeared a great wonder in heaven, a woman.—Rev. xii. 1.

Written by that SOCIETY.

DUMFRIES:

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DEDICATION.

AS men write concerning the affairs of men, to please themselves, or a favourite party, they dedicate their publications to the patronage of some persons, distinguished in this world. To humour their pride, some dedicate their publications to the king. To please their fancy, or to add weight to their fantastic publications, or to persuade the world that they are in close familiarity with the great ones of this earth, or some such mean sneaking ends, some dedicate their publications to earls, lords, nobles, &c. But as this publication is wholly concerning the love and life of God, and a glorious spiritual world about to come, none in the family of Adam either will, or can patronize it. It is therefore dedicated to the patronization of none on earth.

IN deep sincerity, and high reverence, this publication is dedicated, and devoted, to the patronization of DIVINE PROVIDENCE, under the care, wisdom, and power of him, whose kingdom commands every thing that hath being. And, next to this HIGHEST ONE, this publication is dedicated to the protection of Mighty Angels, who, as ministring spirits, are sent to minister to them who shall be the heirs of salvation. Angels have been, and are beneficial, in impressing the mind with truths so much calculated to cast down stubborn darkness, piled up, and kept up, by angels of darkness, ministring to such as are heirs of damnation.



P R E F A C E.

AS one who has obtained mercy in place of guilt ; the love of God, in place of the world's enmity ; the friendship of God, for the society of worldly men ; the fulness of the Godhead, for the penury and want in the first Adam's family ; the light of God, for the unmixed darkness of this world ; a separation from sin, death, devil, self, world, in place of close attachment to all these abominable, and hell-leading connections ; the waiting for a new heaven, and new earth, in place of wishing a prolongation of this present old world, groaning under the heavy burden of corruption : in a word, the disjunction from a concordance with all evil, and an union to all the good, that is, in Father, Son, and Holy Ghost, the writer sends these few lines into a darkened world, now in the chains in which I have been bound, yea and for ever had been bound, had not the spirit of God on this earth loosed me.— Would a generous person, at a table inexhaustible, by the numbers partaking, refrain from inviting the indigent and starving to partake ? No. Would a person, in a medicinal store, replenished with materials sufficient to banish every malady, and these materials indiminishable by the multitudes applying, refrain from inviting distressed patients to make applications of those materials ? No. Neither could I be silent any longer amidst a world, or wide hospital, replenished with all the maladies that the malice, the cunning of the devil, could invent, since pride made him a prince of darkness. Enoch, filled with the mind and love of God, opened up his heavenly magazine on earth. He prophesied concerning the flood, Jude 14. 15. and so dissatisfied was this world with the materials which that separate person presented to them, that there was a necessity to translate him to the country he had the mind of, that his breath might not be extinguished by murdering hands, guided by the murdering spirit of Satan the murderer. Noah, filled with revelation from heaven, concerning things to come, did not cast a lap over his precious store. No. That precious commodity, the mind of God, he retailed out, among his unbelieving generation, for the space of 120 years : yet the Spirit of God, in that man, had not the good fortune to persuade a single person beyond his own family. It is as difficult, however, to persuade one, in this generation, to turn out from below the fire, that shall as certainly visit the unbelievers among them, as water visited the unbelieving antediluvians.

On Sinai's top Moses certainly obtained a rich treasure from God. He was forty days in close society, and personal presence, of the Highest One. In that time he must have received a vast heavenly magazine of truth, from the lips of a glorious God. But did he conceal that treasure ? No. A portion of it we have on record, as originally written by that saint ; and, no doubt, vastly more did he dis-

cover to the generation then alive, which reached not the second generation, much less us : and, most certainly, a very great portion of his heavenly magazine he could not reveal to such a carnal society as he lived among. Jesus, who had all the fulness of God in his person, tabernacling on earth, did not conceal his store. No. As on earth he was about thirty years lading, (as is supposed,) he was about three years lightening of his heavenly cargo. As he was about thirty years in receiving of the fulness of heaven, he was about three years in communicating this store. As he was about thirty years growing in the knowledge of his Father, he was about three years in instructing others. The apostles, who were about three years in laying in precious knowledge, from the mouth of Jesus on earth, were all their lifetime spreading that knowledge. In a word, all who have been in the light of heaven, have been ready to impart their treasure gratis to this world. Whereas, such as purchase their education, must again sell it to the highest bidder. Could the writer then cease to intimate to the world, the light that he has seen in a lamp on earth? Yea, a lamp not only prophesied of, but even in mercy warning the world concerning the second coming of Jesus, who, I believe, will personally return, as surely as he was visibly and personally translated from the top of mount Olivet. Not a few in this generation, who had no other wisdom than what they have acquired by human study, have given testimonies to this world. But one worldly man's testimony will never transform another from this world, or make them one grain more god-like. Should not I then give forth to the world a divine testimony, that is, a testimony issued out by that very spirit which only can testify of Christ's second coming? None but the spirit of Jesus can testify of Jesus. None but the spirit of Jesus can write of Jesus. None but the spirit of Jesus can or will wait for the second coming of Jesus. None but the spirit of Jesus can exhort others to be separated from all worldly cares and labours, and so wait for the blessed return of the glorious Son of God. The world, who knew not what they were saying, were often speaking of the necessity of a warning before the great and terrible day of the Lord. Nay, many have been praying for a return of the spirit to this earth. But ah, how Jewish-like! The Jews were constantly crying about the first coming of Jesus; but when he came they neither loved him nor knew him. Just so, when the spirit of Christ has, in this very day, actually come to the earth—the people in general neither love it nor know it. And had it not been for the interposition of Divine Providence, the malicious hands of the devil had actually, before this time, murdered the person in whom this precious spirit is. This is no secret in different kingdoms. These few following lines are not set forth as a light to the world, but to tell the world where the light is. The prophets and apostles did not send their writings as a light to the world, but to keep them in remembrance where they had seen the light. A publication concerning a
physician,

physician, and medicinal store, is neither a physician, or medicinal store, but to let people know where these may be had. Had the apostles, on account of personal safety, retired to some private place, and dispatched their letters into the various kingdoms of this earth, in the mother-tongue of the nations to whom sent, that the readers of their letters might be saved, it would never have answered the end of salvation.

Nay more, suppose the heathens and others, among whom they had been sent, as well understood every word of their writings, as any in this kingdom, at this day, understand the English, in which the scriptures are written, they would not have answered the purposes of salvation. And yet it is certain, the heathens reading of the apostles letters, without ever seeing, or hearing the persons who wrote them, had been as profitable that day as now: that is, the reading them never could have amounted to the salvation of the readers.—

Ah! in this place see the miserable mistake of this, and former blinded ages, who have put the paper and ink—the writing of the spirit of Christ—in place of a person sent with the spirit, that wrote these scriptures. The apostles never sent a letter to such as never heard the living apostles, except to warn them to come and see; or had they done so, salvation had not been the consequence. People who have heard the living spirit of God, may profit by a letter from the person in whom that spirit is. I never profited by reading the scriptures, until I saw one with the same spirit that wrote them. None except such as are filled with that spirit which wrote the scriptures, can understand a single word of them; and sure, misunderstood writings profit no body. These few lines are not sent into this poor deluded world (whom I deeply sigh and mourn for, knowing their latter end, if they die in their present state) with a view to save them, but to tell them, that salvation, or the spirit of God, is now on earth; and that they cannot use God's time well, in any other exercise, except coming to this place, where the light of God is, to receive of that divine light, or rather to dwell in it. Such as are to be saved from sin and death, must hear one sent of God; and whom God sends has the spirit of the sender, and speaks the words of God, without money, and without price—*(they who are hired are hirelings)* and must be calumniated, hated, and persecuted, of an unbelieving world. Such is now on this earth: that which has those divine marks, of one sent of God, must certainly be his sent. Let none despise the precious truths contained in this publication. Common sense, reading these writings, will see, that in all things they comport with the language and sentiment of the scriptures. This publication seeks not the honour of man; and, indeed, how can men be saved while they seek honour one of another? To be despised of men, is a mark, that the spirit despised is of God, especially when despised for living, speaking, and writing for Christ's sake. Such as boldly step forth in the glorious cause of discovering the love of God,

in the face of a Satan-blinded, and devil-proud generation, must forfeit name and interest among men, and take their lives in their hand, trusting to the fidelity, and strength of him, who in a short while will relieve us. Ah, poor world! never mind the stile, but attend to the sentiment of this publication. Proficients in belles lettres, and narrow-searching critics, found fault with the stile of the prophets, Jesus, and his apostles in the world, counted unpolished. A condemned criminal will accept a pardon though wrote in a homely stile. Such as reject the truths of God, for want of a stile, shall have time and distraction enough in criticizing on their own folly, through the long run of eternity. It has been thought best to set forth these precious truths, of the spirit of God, in small numbers. Great publications rather discourage than invite the reader. By the time this is digested and perused, the world may be privileged with another number. The writer of these truths is only but a babe, growing in the light of God. Jesus, you know, grew in the knowledge of his Father; and, at twelve years of age, knew more than when on his mother's knee; and, when he rose from the dead, he knew more of his Father than when at twelve years of age. So he who writes, to-morrow shall know more of God than to-day; and, against the publication of another number, (if it is the will of God that any more of this kind of publications be made,) shall know more than at the publication of the first.

Happy would I be, were my expectations as great, that these following well-meant precious truths, would even but a little convince this world of their mistakes, concerning the ways of God and his Christ, as I can well bear the reproaches to be cast upon me by malice, when reading this publication. Certain it is, that God never in his decrees reprobated the persons of any; and, in the mean time, decreed the wickedness of their lives. True it is, all must perish in the event, who are not filled with the spirit of God, on this side the second coming of Christ. Yea equally certain it is, that God never shall damn any for living lives conformable to his decrees, as is Satanically represented by the men of this world. Certain it is, that the blessed person of Jesus Christ was never filled with the nature of man, but with the nature of his blessed Father. Evident it is, to common sense, attentive, that man's soul, and man's person, are one and the same: and that, though capable of transformation, or transfiguration, by the appearing of the divine Lord and Saviour, yet never capable of a separation, as ignorantly thought by many ages; 1 Cor. xv. 51—55. Would these few lines convince the world, that any, or all of these, are precious truths, it would create joy in heaven, and mourning among devils. But, however this shall be, it is issued to a world born under the delusion of the devil, and must, with many past generations, die under the same, if some mean is not successful enough to awake them to righteousness, and a life of separation from this world, before the great and terrible day,

day, which shall certainly visit the unbelievers of this generation. This world cries out, that our light is delusion; the light in Jesus, and his apostles, was so called by all the unbelieving world. But let me be plain with them; every individual, in his first birth, is born under a delusion, and, while in a natural state, continues under a delusion. Nothing frees from our first delusion, but a birth by the water and the spirit. Other publications have been issued out, to draw the lines of distinction betwixt one self-conceited denomination and another.— This publication is issued, to draw the lines of distinction betwixt such as wait, or may be persuaded to wait, for the Lord's second coming; and such as wait not, neither can be persuaded to lay aside every worldly thought, and so wait to welcome Jesus, who is calling us to hasten his coming, by a total separation from every work, that he, at his glorious coming, shall destroy. These truths are set out to this world in the love and light of God, which has said much, written much, plead much, expostulated much, that mens persons might be separated from their natures, which are of the devil. O world! say your worst, do your worst, to these truths of God, I shall never with any of you lose than a place in the glorious kingdom of God. Though our dear friend in the Lord, and this world's best friend, if they but knew it, (viz. that woman prophesied of in Revelations, chap. xii. the great wonder or sign in heaven and earth,) wrote not this publication, yet she has heard it often read, and approves of it as her sentiments. And indeed, to be plain, those sentiments are originally from her, though they are not told in the same divine simplicity as she declared them. In a word, she is God's only light on earth in this generation. O that they were wise! O that they understood this! O that they would consider their latter end! O let not this generation repeat the folly of the warned Antediluvians and the Sodomites! The impending judgment is more tremendous than theirs, and the event as certain. Mal. iv. 1.

NOT A N D U M.

There are some mistakes in these letters, formerly written by Mr White and Mrs Buchan, now in print. There is no blame imputable to the Printer on this account. The Publisher's not being able distinctly to read some words in the manuscript, must have been the sole cause of the inaccuracy. Passing mistakes of less consequence—in Mrs Buchan's letter to a clergyman in England, line 17, page 40, instead of *praises* read *process*; and in line 31, same page, instead of *were read we are*.

T H E

DIVINE DICTIONARY.

Concerning God's Decrees.

CERTAIN it is, that we must not think that it is the faith of our Lord Jesus Christ that holds contradictions. A mistake in one article of a creed, or system, may sufficiently convince that that creed, or system, is not of God. There are no errors in what is of God. Certain it is, that this world believes contradictions concerning the purposes and ways of God. There be many who believe that God predestinated all evil, as well as all good; that he purposed one leading angel should be transformed into a devil, and draw many angels after him, and so ruin the beautiful creation. They believe that God had pleasure in the beautiful order he had established in the making all things, and would have had pleasure in the continuation of the order he had formed; and yet, at the same time, they believe that he had purposed one to ruin his beautiful establishment. They likewise think, that though God is offended with the devil for what he has done, yet his purposes never could have been executed without the works of the devil. This is, indeed, to mingle the works of a God of light with the dark works of the god of this world: They believe that to purpose, or predestinate sin, is an infallible proof of a wicked heart; that whosoever predestinates evil in his mind must do evil, even although the evil never was executed. They believe that he who purposes evil in his mind, and procures and predestinates another for the execution of that evil, is more guilty than the executor himself, as the execution is only a consequence of the purpose, or predestination: and yet they believe that God was as sure the predestinator of all evil, as the devil is the executor. So much do they blend the works of light and darkness together, that they make the God of glory the first, and Satan the second, in all wickedness.

Let me weep over this world while they have such misconceptions of a holy God, who never either permitted or predestinated sin.

If we ask the world, Whether or not did the devil predestinate in his mind to ruin Adam, Eve, and all the lower creation? They readily answer, Yes. How absurd then to think that God purposed that in his mind, which they believe the devil first purposed in his. This, indeed, would be to make the God of light and the prince of darkness agree in their purposes. Yea more, it makes that one who was first an angel, and then a devil, agree to God, more in his purpose by becoming devil, than if he had remained an angel. They believe that had he remained a good angel, and never turned devil, he never had purposed, or predestinated, mischief in his mind; but that as soon as he turned devil he predestinated his mischief; and that the very mischief that the fiend decreed to do, was originally in the decree of God,—an execution is originally in the purpose. Ah! “Tell it not in Gath; publish it not in the streets of Askelon.” Such a declaration of his decrees did God never give in his sacred record. The day is fast coming, when God will convince all nations that he, and not another, both decreed and executed all good; and that the devil, his arch enemy, both decreed, and executed all evil: that is, the devil decreed in his mind what mischief he was about to do, before he actually executed his decrees. Ah! while the world has so mistaken views of the true God they never can be saved by that God.

As I once did, so this world now believes, that Adam was left with his own will: however, it is plain from revelation, that Adam was left with the will of God; and had he remained in that will he had done well. However, he listened to the voice of a murderer, which was the beginning of all the mischief that ever has been among men. Thus we see that Adam never was left with his own will: he had first God's will, and then the devil's. Just so, all persons on earth either have the will of God, or the will of the devil, and not their own. All that are God's children have the will of their Father, and all that are Satan's have the will of their father. As taught, I once believed, as many now do, that though God was angry with the whole of my life yea, angry with me for every wicked action in my life; yet, at the same time, I was made to believe, that the whole of my life from eternity, was written in the book of God's unalterable decrees, that every wicked action in my life was so decreed, predestinated, that I could no more avoid the life I lived, however wicked it might be, than I could render void the decrees of God; for every jot, or tittle of all the steps predestinated for me, I behoved to walk, or I was taught to believe the decrees of God would be null. Moreover, I was made to believe, that though God had predestinated my natural life yet he had no pleasure in beholding my course, which was the infallible execution of his own decrees. Yea, I was made to believe, that he would damn me for living that very life, which, my teachers said, he himself

in his book of decrees, had allotted for me before the world began. This, no doubt, my conscience judged oftentimes to be hard law. But now, in the light and love of God, I see, know, and believe, that all the wickedness of my life was freely of my own black natural choice, or that of my instructors; or of the devil, the father of all wickedness, and wicked workers. I saw that God's decree had as little hand in my wicked life, as the devil's decree had hand in taking me from wickedness to the love of God. The highwayman breaks the laws of the land without any permission from government, so the wickedness of all the actions of my life, arose from no permission of God so to live; but was in direct opposition to the express command of God, which is the revelation of his decrees. I was commanded to repent of my wickedness, or I behoved to be damned; and yet, at the same time, I was taught, that I could as little repent as I could create a thousand worlds. I was commanded not to delay seeking repentance; and yet, told, that God had predestinated a certain day of the year, and hour, in that day, at which my repentance behoved to commence, if ever I was saved. (But, alas! as my teachers themselves were, neither saved from sin, death, or self, they never told me what salvation was.) Such misrepresentations did ignorant men give of the ways of a God of love. But, in the light of God, now I see that none can bring me to repent of my natural life, but one sent of God, with the spirit of that God in them. Such as have the life of a risen Jesus in them, inform me at once, that God, in his method of salvation, is neither tied to person, day, or hour, but every where is heartily desirous that all men, without exception, immediately (without waiting for any predestinated hour) should turn to the Lord. And it must be the power of the spirit of God, in the person or persons speaking to me, that is to bring me to repentance. Instead of me needing to wait for any day, appointed of God, for my repentance, I see that it is God, in holy patience, who has to wait to persuade sinful men to come to a day of repentance. To-day, if you will hear his voice, then harden not your hearts. Thus men lay the blame of their not repenting on God, who, they think, has been long in appointing them a day for that purpose; or, as they think, in his decree of reprobation he never meant a day of repentance for them, though he decreed their wicked lives. Such doctrine did not the blessed Jesus teach. Such doctrine did not his holy apostles teach. Such doctrine is not found in the sacred record.—Whatever men, commentators, or traditions of men, ignorant of the precious truths of the sacred scriptures, may teach, one thing is as clear as a sun beam, that the whole tenor of God's record is, that God never predestinated any to damnation, or reprobated any to damnation, (as is blasphemously taught) but after man by the devil is predestinated to damnation, God is truly desirous that all should come to a sincere repentance, and not be damned.

There be many that believe, that though God calls all men to repentance, he only means in his heart, that a certain elect few should be gathered. They are made to believe, that it is the revealed will of God, that all men and women, without distinction, should embrace salvation. And yet, by the same teachers, they are instructed, that God's secret will is, that a certain number only should be saved. These are two wills surely contrary and contradictory; the one expressing a desire to see all men happy, and another only inclinable to the happiness of a small elect number. This, indeed, is to represent God a double-willed being. Such a representation he never gave of himself. But is any thing more absurd than to speak of a secret will in God? God's will is only known by revelation: and sure, after revelation, no more secrecy. How can God have a will, called secret, and yet every teacher and writer informing us what that secret will is. If he meant to keep it a secret, that he only means to save a few, how came men to find out the secret. If they came to it by revelation, it is no longer a secret. But might we not ask them again, how they come to find out that God has a secret will, directly opposite to his revealed will, which wants all men, without exception, to come to salvation?

Divine doctrines of God's secret and revealed wills are so absurd, that they need no confutation but holding them up in the light. Wide of the truth are the world's conceptions of God's will and power, as exerted in the plan of salvation. The world firmly believes that the number of the children of God, in all ages, have had but a small proportion, compared to the numbers of the wicked. And yet they allow, that the world is no more wicked than has been predestinated by God. They believe, that, in all periods, God had enough of power to convert men, and make them all godly in the highest degree possible: but then they conclude, that his will did not incline him to apply that power, which might have been sufficient for that purpose. This world firmly believes, that but a very small number of people shall be saved, compared to the multitudes that shall be eternally damned. Yet they believe, that had God had a will so to do, he could have saved all men as easily as the smallest number. Ah, dreadful! what a dreadful tyrannical being this deluded world takes God to be! Would any one say, that power to save, but a want of will to apply that power, is any mark of goodness! Such a representation did never God give of himself. Such a representation did not the only begotten Son give of his Father. Such a representation did never the apostles give of God their Father. The devil, who lays all mischief to the door of God's predestination, has persuaded men to believe, that the want of sovereignty in God's will, to exert his power for the purpose of salvation, is the true reason why any are miserable through eternity. But how ever blasphemously men may conceive of God, and his ways, one thing is certain, from the tenor of the sacred record, that God cannot be more

more willing, more hearty in the salvation of man, than he has shewn himself to be.

What further proofs of his willingness to save all men can we expect, than we have on record? He expressly declares, that he has no pleasure in the death of him that dies. He ever calls all to life. And, certain it is, he means in his heart to have all men saved, whom his spirit invites, by the mouth of his Son, apostles, &c. To call all men, and yet have a secret intention that all should not come, is the mark of double dealing, which can have no place in a plain dealing God. O, wretched men! do you think that God, in calling to repentance those whom you call reprobated, or non-elected, has no other views than that of rendering the poor reprobated, or non-elected creatures, without excuse? They must have very mistaken notions of Jesus, the Son of God, who think all his tears, sighs, and groans, over Jerusalem, was only to render them inexcusable in the day of judgment. The very heart of God longs after the salvation of men. The spirit of God thirsts after the salvation of men. Much did the Holy Ghost in Paul, and other apostles, preach, plead, and expostulate, that Jews and Gentiles might be saved. Will blasphemy herself say, that in all that preaching, pleading, and expostulation of the Holy Ghost, that he meant no more than to render the hearers excuseless in the day of judgment. With half an eye one might see, that such conduct is incompatible with the nature, the goodness, the plain dealing of God. Had all the Jews and Gentiles, that were of the Holy Ghost invited, obeyed the call, their obedience had given him as much joy as he had in calling them. There is joy in heaven over one sinner that repenteth.

Concerning the Propagation of the Human Race.

IN nothing are the people in this world more deluded, than in their views concerning the generation of children. They think that God puts a soul in every child that comes into the world. They conclude, that though adulterous persons, full of lust and lechery, commit the most abominable acts of uncleanness with one another, there never can follow from this lustful copulation any children, except God countenance the matter so far, as to put a soul, or souls, into the child, or children. This is indeed to make God a partaker with the works of darkness. If this was true, it would indeed make God art and part in the adulterous productions. This is to make adulterous children the effect and production of God and man, combined in one cause. What is very odd and inconsistent in cases of this kind, is their after dealing with the persons under scandal, as they call it. Two adulterous persons commit adultery; then a child in due time appears; then the father and mother are rebuked for scandal. But question, for what are the father and mother rebuked? They tell us, for sending into being adulterous children. True indeed, the day is at hand, when God

God shall let all flesh know that all are children of abominable adultery, except what are begotten of the word, and born of the spirit. But then, if we ask again, whether or not the child or children could have come into this world, without the agency of God exerted, in putting a soul in the child or children; they readily confess, the soul or principal part is of God, and only the body or worst part is of man. Thus, by their confession, the child is sent of God into this world; and yet, in the name of that God, they rebuke the parents for that which, they say, is principally sent of God. Such amazing contradictions are in the ways and laws of men! Such heaps of nonsense are men smothered under. The above views and proceedings are not of God; they are full of disorder. Let me now set matters to rights on this point.— Let me, in the love and light of God, vindicate the ways of God to man, by whose dark laws I have been so long entangled. Let me draw the lines of distinction betwixt the confused ways of man, and the orderly ways of God. Let never that be ascribed to God that is not god-like. Ascribe that to the devil which is confused, dark, and devil-like. In the light of God I now see, as likewise all that are in the light, that God has as little pleasure in the production of sinners, as he has hand in the production of sin. Here I notice, that as every herb and beast of the earth, had their seed originally in themselves, for the propagation of their kind, so Adam and Eve had their seed radically in themselves, to produce, in their own likeness, an immortal race. Adam and Eve were originally immortal, and so had their offspring been immortal, had these two progenitors remained in the mind of God. One generation going, and another succeeding, is the effect of sin. Before Adam and Eve had brought forth any children, their persons were filled with the nature of Satan, or enmity against God. God has no exceptions against the persons of old or young, but the devil's nature, with which men and women are first filled. Though men should not believe it now, the time is fast coming, when all shall see, that since the coming of Christ (the head of a new creation, and spiritual seed) God never had either hand or pleasure in any births, except new or spiritual ones. This leads me to notice, that this world knows no more what their souls are, than the beasts know what their souls are.

A Demonstration that the Soul and Person is the same thing.

THE description that this world sometimes gives of their soul, is the same as the description of pure nothing. They say it is immaterial. And yet they say, that an immaterial object can be united to a material one. Ask this world, what is become of their dead relations, they answer, they are in glory, they hope. And the next minute, they say they are in the cold grave, the land of forgetfulness. Sure they cannot

be both in glory and in the grave. Sure if their friends are in the one place, they cannot be in the other. If they are in the grave, they cannot be in heaven at the same time, except they mean that the grave and heaven are one and the same thing. If we ask this world, what they think their relations are doing in heaven, they say, they are praising God. Yet they own, that they believe the soul has neither tongue to praise, nor ear to hear, the praises of heaven. In a word, upon a little examination, they are entirely at a loss what the exercise of their souls is, which they judge to be in heaven. Let me be somewhat full on this important subject. Let me, in the light and love of God, point out to this world, that indeed they have a soul, but it is not what they imagine it to be. The notion of souls existing in a state, separate from the body, is borrowed from the shades of Plato, and Virgil, and some such blind guides. The thoughts, feelings, and conceptions of the person, by a blind world are taken for the soul. These thoughts and feelings, of a natural man, are all of an earthy nature. The consequence then is, that the soul of this world is of an earthy nature: it is one thing to have thoughts concerning this earth, and another to have earthy thoughts. God has thoughts and concerns about the poor earth groaning under the bondage of corruption, but he has no earthy thoughts. In the love displayed to a poor deluded world, I now shew to a demonstration, that the notion of a soul existing in a separate state from that of the body, is the height of absurdity, and the folly of heathen philosophy, which has mingled itself with what by men is called divinity, and by God called only the wisdom of men, folly indeed. I appeal loud to all ranks, conditions, and denominations, to look into the scriptures as for eternity, or with as much attention as they would look into a charter of some great estate left them, in order to find out the contents of their inheritance. Consult no divine, no commentator, on this point: with your own eyes and ears apply with attention to see what God says a soul is, and what the properties of it are. God speaks more plain than men. But whosoever refers the meaning of the scriptures to a divine, or commentator, plainly says, or thinks, that the divine, or commentator, can tell God's mind more plainly than God could do. This indeed would be to give the glory of God to divines and commentators. Begin at the beginning of Genesis, and peruse to the end of the Revelation, the point is of consequence. Through the whole of the Old Testament, without exception, the term *soul* denotes the whole person. The breath that went in at the nostrils of Adam was the life of his soul, and the final exit of that breath was the death of his soul. Search the scriptures, and you will find that souls proceed from the loins of parents, eat the produce of the earth, are afraid of death, are killed with the sword, torn with lions, cease to envy, love, or hate, after death think no more betwixt death and the resurrection. In the New Testament, Christ gave the Sadducees to know, that if there was no resurrection, then the promise;

which

which God made to Abraham, would eternally remain null or void. And what was said concerning Abraham, must have been true concerning others, in the same circumstances with Abraham. But had Abraham's soul been in glory, in a glorious society, enjoying the most blessed entertainment, the promise had not been null, though the body or person of that saint had never been raised. If souls could have been extracted from bodies, as is foolishly imagined, the translation of Enoch and Elijah had been to little purpose. And indeed if such soul, as is foolishly imagined, went to heaven or hell, into endless happiness or misery, at death, there would be little use for a resurrection. They tell us, that the body or person is but a clog to the soul, either in enjoying happiness or suffering misery. Why then should there be any such clogs in heaven or hell, to interrupt such as are enjoying or suffering. Christ never promised that he and his apostles would meet till his second coming; whereas had any thing, called soul, gone to him at death, he would have spoke in a way different from what he did.— This world calls the body only a house, or case, for the soul. To speak then in the ignorant stile of this world, which was my former stile, did Jesus make all these precious promises of a second return, to the house or case, but not one promise to the tenant or inhabitant, viz. the soul? Paul and the rest of the apostles, in all their encouragement to themselves and followers, never promised them their crown till the day of resurrection, or second coming of the Lord, 2 Tim. iv. 8. Could he have said so, had he believed that the soul, (as they call it,) the principal part, at death went immediately to glory, by the right hand of God, among glorious angels, and Old Testament saints, who rose at Jesus' resurrection. Though there was not another chapter in the scriptures, the fifteenth of 1st Corinthians might convince all the world, that the soul is the whole person, and that of a soul's existing in a state, separate from the body, is downright delusion, borrowed from blinded philosophy. Without Christ there had been no resurrection, 1 Cor. xv. 16. The whole stress of his proof of a resurrection is grounded on the actual resurrection of Christ. But if the body was only the house, or case, of the soul, it could not have mattered much whether it is to be raised or not. If what this world calls the soul, immediately at death entered into everlasting happiness or misery, the apostle Paul had not been at so much pains in convincing the Corinthians concerning a resurrection. But well did he know, and well do all in the light of God know, that it is the soul, or person, that at death dies, or falls asleep; that is, it is that which was awake before death, that sleeps the sleep of death, 1 Cor. xv. 18. And it matters not one grain, whether you call it a dead soul, a dead person, or a corpse. Besides, how could he have said, that such as were fallen asleep, or dead in Christ, were perished. Perished they could never be, if in glory enjoying all manner of happiness. We do not say that the mariner perishes, who gets off with the life to a happy country, even though his

ship go to the bottom, no more to be raised. We do not say that person perishes, who leaves an old crazy house, and enters into the possession of all fulness. Neither could Paul say, that such as sleep in Christ are perished, if their souls (as I once thought) left the crazy house the body, and immediately entered into the blessed kingdom of God. Moreover, it is the same thing, call it soul or body as you will, which is sown in the grave, that comes out of the grave, and enters into heaven or hell, 1 Cor. xv. 43. 44. You see, from the latter end of this chapter, that souls, or persons, are capable of a transformation, but of no separation, 1 Cor. xv. 53. 54. Ah miserable, must I be so long in overturning a delusion of the devil! Certain it is, that men in a natural state, know no more what their souls are, than the beasts of the field; they are compared to natural brute beasts, to be taken, and destroyed. The thoughts, the impressions, sentiments, feelings, love, hatred, sorrow, desire, hope, and the like, though all of these perish at death, Ps. cxlvi. are taken by a natural person for the soul: whereas all these are the actions, passions, or impressions, of the soul or whole man. Never was greater madness, than to imagine that the life of the body, betwixt death and the resurrection, lies in the soul. The life of the dead saints, betwixt death and the resurrection, lies wholly in God, that quickens the dead; just in the same manner that Adam's life lay in God, betwixt the time of formation of his dead soul, or person, and his actually breathing life in at Adam's nostrils, which made Adam a living creature. Betwixt death and the resurrection, the life of the wicked lies in him whom they have served. Certain it is, that there are some monsters having on their bodies the heads of men or women, and all the rest of the parts of their bodies of brutal construction: and, *vice versa*, there are other monsters having all the rest of the parts of their bodies of human construction, and their heads only in the brutal shapes. Now, could any be so profane as to say, that a holy God puts souls in such? or what sort of souls would they alledge he puts in them? But when, according to truth, the soul is the same with the construction, or organization of any creature, then all such difficulties vanish. It is such an excess of madness, to think that there is any thing departs from a person at death, except the breath, that I am almost ashamed to be prolix in the confutation of it. Though no passage of scripture can be applied, by the rules of common sense, to prove that to be, which really is not, yet to illuminate an ignorant world, I enumerate all the passages which divines have most rested upon, in attempting to prove, that something called a *soul* departs from the person at death, and immediately enters into happiness or misery.—1 Kings xvii. 21. 22. runs thus, according to the English translation: O Lord, my God, I pray thee let this child's soul come into him again. Which should be translated thus:—O Lord, my God, let the person of this infant be restored, or renewed, as to its inside, or interior parts: that is, let the breath again quicken the inside, and the dead soul, or

person, shall be restored alive. Eccles. xii. 7. And the spirit returns to God; that is, the breath by the nostrils returns to God, just as quickening breath from God originally made Adam a living soul.—Mat. x. 28. If this text could prove the existence of a soul, in a state separate from the body, they indeed would make it improperly applied by Jesus, who sure, never spoke an improper word. If the soul at death immediately entered into happiness or misery, then he who killed one of God's children, immediately sent his soul to a blessed state: which blessed change was no ground of fear, and consequently there was no need to caution against fear. And if one was not a child of God, he had reason to be afraid of death, as that immediately commenced the hell of his soul, according to the old heathenish notions. Jesus, in that verse, means neither more nor less, than, fear ye not him that can give you the first death, but cannot raise your dead soul to a second death. And, in that very verse, there is no mention of a separation betwixt a soul and body, but the contrary established. They are to go both to hell together. That is, the same individual senses, which now exist in this body of flesh and blood, shall exist in a spiritual body, with which they shall be clothed, at the resurrection. Some, from the parable of the rich and poor man, Luke chap. xvi. have attempted to prove the existence of a soul, in a state of separation from the body. Alas, for the ignorance of a blinded world, that must infallibly perish, if the light of God enters not into them, by the hearing of faith. Read with attention, and you will see, that that very individual parable treats of persons, and personal properties, and not of such imaginary souls, as this deluded world dreams of. The rich man looks with his eyes, speaks with his mouth, seeks water for his tongue. But sure, the defenders of this imaginary soul (which they think departs at death) themselves do not think, that, in its departed state, the soul has either eyes to see, mouth to speak, or tongue to need water. Mouth, eyes, tongue, in fair reasoning, are properties of a person. Moreover, the eye, with which the rich man saw, was in his head, and the tongue, with which he spake, was there also; and the head must have been on the neck, and the neck on the body. Methinks, that common sense can scarcely attempt to prove that any thing, that is said in this parable, concerning the rich man, is applicable to any other kind of soul than that of the whole person, which is the soul, according to the sacred scriptures. Let us now view what is said of Lazarus, in order to see whether it speaks of that imaginary soul, with which the world is amused, or of the properties of a real person. He was seen in the bosom of Abraham; but sure, our dreamers of imaginary souls themselves, do not think that a soul is an object that can be seen. He had a finger, which sure, is not the property of the soul, which this world speaks of, and believes in; and sure, the finger must have been on the hand, and the hand on the body. In a word, the description of Lazarus, and Abraham, are descriptions of the persons of these saints, and not their souls.

in a separate state. Moreover, according to the petition of the rich man, the person sent to warn his brethren must be one risen from the dead, which, in the clearest manner, explains what we are to understand by the Lazarus in Abraham's bosom. But, indeed, the world may be at a loss to understand, how the rich man, lying in his grave, can be said to suffer pain, or see what was in heaven, before the general resurrection of the wicked, which has not yet taken place. On this, I notice in general, that this is rather a parable than a piece of history, and ought to be used as such. However, if this world could be made to understand, what is to be understood by Jesus's going and preaching to the spirits in prison; it would be easy to make them understand the propriety of the rich man's torment in the grave, 1 Pet. iii. 19. By which also, he went and preached to the spirits in prison. You see, that the period when Jesus went to preach to the spirits in prison, was posterior to the quickening of his dead soul, which was predicted should not lie in the grave, Psal. xvi. 10. Certain it is, that that very spirit, which quickened the dead soul of Jesus, pierced to the very heart and foundations of the earth, made the channels of the waters to be seen, rent the rocks, raised all the Old Testament saints, who at his resurrection were delivered from death, which all their lifetime they had been subjected to the fear of. Do you not then see it plain, that that very power which rent the rocks, and raised all the dead souls, which died in the faith of Jesus's first coming, Matth. xxvii. 52. 53. would, in like manner make a very sensible feeling, or sensation, even in those who died in unbelief concerning the coming of Jesus. Or, as far as this parable respects the rich man, it may be thus explained:—Had but the dead unbelievers a sense, or knowledge, of what is awaiting them at their resurrection, or a sense of the situation of their unbelieving relations, they would speak after the manner the rich man in the parable is represented to speak. However, one thing is certain, that Jesus never intended a parable, or any manner of speech, to prove that souls exist in states separate from the body, which is an impossibility,—a direct contradiction. But some, from inattention, have attempted to prove the existing of souls, in a separate state from the body, from what is said of Jesus on the cross, and Stephen at his death; the one gave up the ghost, Luke xxiii. 46. and the other said, receive my spirit; that is, in plain English, Jesus gave up his breath, or ghost, and so, according to prediction, his dead soul went to the grave, Psal. xvi. 10. And Stephen said, receive my breath, or spirit, which is no uncommon expression in scripture, Psal. xxxi. 5. Job xxvii. 3. Paul's saying, "having a desire to depart and to be with Christ," Phil. i. 23. neither means, or can mean, that any thing called a soul, could be separated from his person by death. No: in a word, these expressions of that saint indicate plainly, that he, in the time that he uttered them, was earnestly wishing for a transformation, or transfiguration, of his earthly tabernacle into a spiritual body, with which all saints shall be clothed

at last. Such as have once got but a taste of sweet transfiguration, as that saint had, 2 Cor. xii. 2—5. no doubt, in after-times, will long for the time of a continued transfiguration, which await the saints. He speaks with delight on the subject of transfiguration. We shall not all die, but we shall all be transfigured, 1 Cor. xv. 51. How beautifully he speaks on the delightful season of transfiguration, 2 Cor. v. 1—5. from which words, madness itself could hardly think that he meant death, or any thing's being separated by death. Sweet transfiguration explains all such like passages. The history of the thief on the cross, is so far from proving the existence of souls in a state separate from the body, that it directly proves the contrary. The thief asks no present favour of Jesus, but only a remembrance of him when he came in his kingdom. The petition to Jesus, is much the same with that of the sons of Zebedee, which indeed proved, that they did not well know the nature of Jesus's kingdom, about to come. Had the thief (as is foolishly imagined) been desirous of any present favour of Jesus, he would have asked, that it should have been instantly granted him, in that golden moment of nearness to Jesus. Jesus's answer makes it plain; "This day shalt thou be with me in paradise;" that is, thy person, and my person, shall this day lie in this earth; which certainly was the place that the dead soul of Jesus went to immediately after death, according to the prediction of the spirit, Psal. xvi. 10. Moreover, to such as lie down, in solid hopes of a blessed resurrection, the grave is truly a paradise, or a bed of rest; but to such as die in unbelief, their grave is truly a prison. The grave was indeed a paradise, or sweet bed, to the thief, that expected a favour at the resurrection of the just, when Jesus shall come in the glory of his kingdom. And to the other thief, and all unbelievers, the grave is indeed no paradise, or bed of rest, but a dark dungeon to detain their persons till the awful sound of the last trumpet.

Concerning CALLS external and internal.

IN nothing has this world trifled more, than in views concerning internal and external calls of the spirit of God. They think, that the external call of the gospel is to all without exception, and that the internal call is to what they call elect only. But sure, in this case, non-elected hearers cannot be damned for their disobeying the internal call, which confessedly never was given them. And they allow, that the external call, which is all that is tendered to those called reprobates, is not fit for the purpose of salvation; and yet they conclude the resisting that very call, in itself insufficient to save, is a sufficient ground of damnation. Would it be fair in judgment, in the godly, to condemn the ungodly for their not having obeyed an external call, whereas the godly themselves, according to the common doctrine, behoved to know, that had they never received more than an external invitation, they had

had remained among the damned for ever. O cruel divines! will ye with such doctrine, concerning the manner of calling people to be saints, murder the hearers in heaps, or rather those who are born in a murdered state? Will ye never consent to let go from the darkness of delusion?

With respect to God's method of calling people from death to life, I notice, that never a person can or will call one to God, but one whom God sends; and one whom God sends he qualifies with the Holy Ghost, which speaks holy words; and these words, entering in by the ear, and received in faith, becomes an internal call, or a new heart; a new heart comes by hearing, and hearing by the word of God. Thus you see, that faith in the Holy Ghost, speaking by the tongue of the person sent of God, is an internal call. But, at any rate, let it not be believed that God has two sorts of calls, viz. an external one, insufficient for the purpose of salvation, and an internal one, only sufficient: God has no sham calls. Whosoever shall obey the voice of an apostle of God shall find salvation. This world has rendered the method of salvation truly unintelligible; or rather, men are teaching their own method of salvation, for there is nothing dark in the method of God. God's plan is as light as himself, and mens method of salvation is as dark as the prince of darkness.

Knowledge only attainable by the external Senses.

MEN truly think, that people are to come to the knowledge of God some other way than by their senses, originally appointed of God as avenues, or passages, through which we must receive the knowledge of himself, and his mystery of salvation. Certain it is, that late after the flood, the knowledge of the true God was entirely lost; they were wholly degenerated into idolatry; and by what means was the knowledge of the true God again communicated to this earth? Ans. Before the days of Jesus Christ, God the Father, in person, appeared to the eyes, or spoke in the ears, of the person called, or commissioned some of the angelical host so to do. He who called Abraham spoke with his mouth to that patriarch; gave him to know that there was a country, a kingdom, superior to this earth; in belief of which, that father of the faithful obeyed, and left his country, and kindred, and went into a foreign land. From this then it is certain, that Abraham, by his senses, came to know that there was a true God, and that that very God had a glorious spiritual person; particularly, that he had a mouth, with which he spake familiarly to him. Certain it is, that if Abraham had had no sense of hearing, or ears for the reception of the word spoken by the mouth of God, he never had come to the knowledge of that God. If he had had no ears to hear the words proceeding from the mouth of the person calling him, we never had known that famous transaction which took place between God and Abraham. This then may

may serve as a correction to such as dream of any other knowledge than what enters by the avenues of the senses. The voice which Jacob heard, and the sight which he saw, strengthened the faith of Jacob that there was a God, and enlarged his knowledge concerning that God. When the land of idolatry had in a great measure wore out the knowledge of the true God, previous to the time of his delivering his children from Egypt, God appeared to the very eye of Moses in a bush, and spoke in plain audible words to that person. But more particularly I mention a single circumstance, which might be sufficient to shew, that mens knowledge of the true God must enter in by the external senses, and not in another manner. Certain it is, in the writings of Moses, the saint of God, we have a very great body of precious revelation concerning the person of God the Father, as likewise concerning the laws, and precepts, which he received from that God. But how did Moses come by this large quantity of precious revelation, which we have recorded in his writings? Ans. God, in person, condescended so far, as to descend upon the top of a mount; and that Moses might actually get near to his glorious person, he called that chosen one from the camp to the top of the mount, where God the Father was present in person. Moses who reveals the matter, just as it was, tells, he saw the glorious feet of this divine person standing upon a clear pavement. And so near was he to the glorious person of God the Father, that he with his ears, or organs of hearing, heard the very voice and words which were spoke by the tongue, and proceeded from the lips of the glorious person. Is it not said, that God spake face to face with Moses, as a man speaketh to his friend? That is, the glorious person of God the Father, and the person of Moses, were so near in the same individual place, that the very ears of Moses, without the intervention of angels, immediately heard the very words pronounced by the blessed tongue and lips of the person of the blessed Father of our Lord Jesus Christ. And though Moses, at the beginning of this personal interview with the blessed God, was in a terrible fear and quaking, yet so familiar was he with the glorious person of God, who was with him on the top of the mount, that before he came down from the place where God was personally present, he even had the holy assurance and courage to ask a sight of God's glory, which is his face, as God himself understood; witness his answer to Moses, *Exod. xxxiii. 20.* however, God gave Moses to know, that a sight of his face would kill a person of flesh and blood; but mark the indulgence of that blessed God; tho' he could not satisfy Moses with a sight of his bright face, yet he discovered himself to Moses as far as he could safely.

That he might not stagger in the time that God's glorious person was passing by, he set him in a cleft of the rock. And what then happened? Ans. Astonishing to relate! God with the glorious hand, of his glorious person, covered the eyes of Moses, while his glorious person was in passing by, and then removing his hand from off the eyes of
Moses,

Moses, he shewed him his back parts, which did not slay Moses, as his face would have done. Here you see, Moses sensibly felt the hand of the glorious person of God the Father, and with his eyes, or organs of seeing, saw the back parts of the glorious person of God. I have all along, you know, spoken according to Moses's own account; and cursed is he who deviates either from the language, or sentiment, of God's precious sacred record. And, in after-times, you see, that God never could convey the knowledge of himself, or his ways, into peoples minds, any other way than that of working on their senses. Angels appeared personally to the prophets of God, and conveyed the mind of God into the prophets. Then the prophets had to speak with an audible voice, in the ears of the children of Israel and others. Thus, by the external senses all along, the knowledge of God, and his ways, must come. The evidences of the divinity of the Son of God, our Lord Jesus Christ, depended on the external senses of the people; among whom it was evidenced he was the Son of God. His astonishing words and doctrines were evidences of his divinity, only to such as had ears, or organs of hearing, to hear with. Such as were deaf, or not privileged with the external sense of hearing, or such as never were within the reach of his speaking, could never be condemned for not perceiving divinity in his words. Turning water into wine, and healing them that were distressed with divers disorders, were all addressed to the eye, or sense of seeing. Such as unbelieved, and such as were not present in such cases, could not learn any divinity from the like operations. It was by seeing with the eyes, and hearing with the ears, or perceiving by some external sense or other, that Jews or Gentiles saw, or could see, divinity in the apostles. It is nonsense, the height of absurdity, to think that the knowledge of God, or his ways, can be attained to any other way than by the external organs of sense. They are only visionaries, or enthusiastic persons, who speak of internal evidence, except what enters by external senses. Without all manner of doubt, if external evidence is received in love, it becomes good internal evidence.

The holy Person of Christ possessed a divine Nature only.

WIDELY from divine revelation has this world deviated, in their ways of thinking, speaking, and writing, concerning the person of our Lord Jesus Christ. To think that he had two natures, which is no where in scripture asserted, or supposed, (neither can such an absurdity receive countenance from scripture, or common sense,) must be doating on words, without meaning indeed. Nothing can have two natures; there are but two natures in existence, viz. the nature of God, and the nature of the devil. God has none of the devil's nature, and

and the devil has as little of God's. Two natures of the same kind is a contradiction in terms. To say that Jesus had two natures, agreeing in one, is in effect to say, that he has but one nature—for their agreement makes them one. And in that case, they might as well say, that he had a thousand natures. Certain it is, when Adam was made, he was made in the similitude of him that made him, James iii. 9. Gen. i. 26. And it is equally certain, he was filled with, or possessed of, the divine nature. And it is certain, when Adam listened to the devil, he was immediately filled with the devil's nature. And so begetting his children, in the lust of the devil, every one that is born to man possesses the devil's nature. Thus you see, that human nature now, and the devil's nature, mean one and the same thing. We are expressly told in scripture, that the human nature, or the nature of man, is of such a kind, that it cannot be renewed, but actually taken away, and a new nature given, or there can be no salvation. Since then, the human nature, or the nature of man, is so very bad, that it cannot be converted into good, but removed, in the case of salvation. Sure to say, that Jesus had a human nature, is to say that he had a very bad nature. Could ever God be the Father of a nature, and not of a person? Could ever the Virgin Mary be the mother of a nature, and not of a person? Only think on it for a moment, and see the ridiculousness of the assertion, viz. that Mary was not the mother of the Son of God, but the mother of the nature of the person of the Son of God. Whatsoever has all the essential parts of a person must be a person. Jesus Christ, the babe born at Bethlehem, had every individual constituent part of another male-child, and must therefore have been a person, or reason is no more reason. Those who speak of the two natures of the Son of God, make one of his natures and his person the very same thing. Ridiculous to relate! A nature, and the person in which that nature is, must be very distinguishable. Instead of two natures in one person, there are both in the kingdoms of God, and Satan, many persons in one nature. God the Father, his only begotten Son, and all the persons of saints now in glory, and all holy on earth, are filled with one and the same nature. That very individual person that was born of Mary, crucified at Jerusalem, had all the fulness of the godhead residing in him bodily. And it is as certain, that that very individual holy spirit, which filled the body, or person of Jesus, or filled that holy thing called the Son of God, must in the very same manner fill every body, or every person, born of God. If any one has not the spirit of Christ he is none of his. The body of every saint is a temple, filled with the same spirit that filled the temple of the body of Jesus Christ. The same spirit that filled the body of Jesus, must fill, in the same manner, the bodies of all his brethren. And hence, he that sanctifies, and they that are sanctified, are all of one. There is, however, this circumstantial difference betwixt the person, or the body, of our Lord Jesus Christ, and that of the rest of his holy brethren,

as Jesus was begotten in an extraordinary manner, his person was originally filled with the eternal spirit of his Father; whereas his brethren were first filled with the human nature, or the nature of the serpent, in scripture termed the *old man*; and secondly, filled with the divine nature, (2 Pet. i. 4.) commonly termed the *new man*. However, from the time that the old nature, or spirit, is taken away, and a new nature, or spirit given, the persons thus regenerated are filled with the holy spirit, or nature of God, in the same manner that Jesus was; on which account he is not ashamed to call them brethren; and indeed brethren they could not be, except filled with the same spirit which filled him. I likewise noticed a little above, that in the kingdom of Satan, as well as in the kingdom of God, there are many persons in one nature. Let us, however, see what the scripture says of the blessed Son of God; and let us see what the scripture calls the Son of God; and let us speak according to their holy tenour. From the earliest of Old Testament revelation, we have it all along, that the Son of God was to be begotten in an extraordinary way. In the second Psalm we have an account of God's decree so to do; and sure, what was in David's day in decree, was fulfilled at the fulness of time. The angel who informed Mary of the extraordinary begetting of a child in her womb, called that very person, or holy thing, conceived in her womb, the Son of God; and sure, the angel's language is more to be adopted than that of men, who have invented a heap of *cramp words*, which they ignorantly apply to the Son of God. Ah, for their ignorance! That very holy thing, or person, born of Mary, and suffered at Jerusalem, gave himself forth to the world as the Son of God; and such as denied that to be the Son of God, which they saw with their eyes, heard with their ears, and handled with their hands, were condemnable. And the same crime must be as condemnation worthy at this day. The blessed Father, with his own mouth, from heaven owned that to be his only begotten Son which was born of Mary, and was in the very time (that he spoke the words) on the mount of transfiguration, Matth. xvii. 5. Search the precious and sacred records, and from the beginning of Matthew to the end of the book of the Revelation, in Patmos, you will find, that when any apostle spoke, or wrote, of the Son of God, they meant that very individual holy thing, or person, born of Mary, baptized in Jordan, crucified at Jerusalem, to be the Son of God. Jesus could properly say, that though his holy person, or tabernacle, was born in the fulness of time, yet the spirit that filled that person was in his Father before the world began. And indeed, from the time that the evil nature, or spirit, is taken out of a person, or persons, and the said person, or persons, filled with the spirit, or nature of God, such can with Jesus properly say, that though their persons, or bodies, have been produced in time, yet their spirits, or natures, as being divine, were in God before the world began. Thus you see, that in that respect Jesus and his brethren are alike. He

indeed was the first of the new creation, or the first new creature that ever this earth saw. Old Testament saints, at their resurrection and ascension, entered into the obedience of Christ, along with the holy angels, which became a new creation to them, Col. i. 20. But certain it is, that the rest of the new creatures must be like him, whom God set forth as a pattern of his spiritual kingdom. Such as dream that they are going to heaven, and yet never believe their bodies, or persons, must be filled with the fulness that filled the body of Jesus, shall find a woful mistake at last, Eph. iii. 19. It is evident from scripture, that though the person of the Son of God was conceived, and born, at the fulness of time, yet the spirit of his person was from eternity. In the same manner, though the saints persons are produced in time, yet the holy spirit of their persons was from eternity. As I once had, so this world now have very mistaken views, concerning every important point in the life and person of Christ. While under the tuition of blind guides, even contrary to the revelation of the holy scriptures, I believed, that the divine spirit in Christ could not weep, sigh, or groan for men. Ah, for my former mistakes, concerning the ways of God! We see, learn, and know, that God the Father, before the birth of his holy Son, or holy thing born, was grieved to his heart, and repented that he had made man. Let none say that God spake after the manner of man. No; he speaks of himself after the manner of God, and in opposition to that of impenitent man. If God would compare himself to any thing to which he is not like, it would give men very mistaken notions of him, because men must frame their notions of God according to that which he compares himself to. Let none think that God, in very deed, cannot be grieved. The heart of the devil, indeed, is too stubborn to be grieved for the miseries of man; but the heart of God is love itself; and it is the very nature of love to be concerned about the misery of others. If then, the divine nature in God the Father, before the birth of his only begotten Son, was truly grieved on account of the hardness of mens hearts, no wonder that the same divine nature, in the flesh and blood, person or tabernacle, of Jesus's body, sighed, groaned, on account of the hardness of mens hearts. But some say, that it was the human nature that cried, "let this cup pass;" and that it was the divine nature that said, "thy will be done." But they might with as much propriety say, that it was one nature in the Father which said, "Now therefore, let me alone, that my wrath may wax hot against them, that I may consume them, Exod. xxxii. 10. And another nature, which, at the intercession of Moses, repented him of the evil which God thought to do, Exod. xxxii. 14. Those words were both said in the divine nature of God the Father. So in the divine nature, his only begotten Son both said, "let this cup pass;" as likewise, "thy will be done." But some say, that his eating of food, and drinking of liquors, prove Jesus to have had a human nature. The same actions then must prove, that the three angels that came to Abraham

Abraham had human natures, because they ate of Abraham's calf, butter, milk, &c. The same actions must prove the same natures in all, or there is no force in the argument. It is needless to be more prolix in exploding idle dreams of divines, concerning a human nature of Christ; a divine nature he had, which filled the whole of that holy person, born of Mary. But as for a human nature, or an old nature, he never could have, or he had not been the Son of God. I once thought that Christ carried flesh and blood to the throne of God, or into the heart of his Father's kingdom. But now, according to the scripture, I see that flesh and blood shall not inherit the kingdom of heaven, 1 Cor. xv. 50. Nothing but a spiritual body can inherit the kingdom of heaven; but then, a spiritual body is not a body of flesh and blood. The quality of a spiritual body is different from the quality of a body of flesh and blood. And sure, that which has not the quality of flesh and blood, cannot be said to be of these materials. I believe, that the sight of Jesus's person, seen by Paul going to Damascus, convinced him that Jesus had neither flesh nor blood. Yea, he was convinced that all about him was divine. The brightness of flesh and blood is not more bright than the sun, Acts xxvi. 13. When John, in Patmos, saw him on whose breast he had formerly leaned, he was convinced that his beloved Jesus had neither flesh nor blood about him: he gives a description of pure divinity, or spirituality, Rev. i. 13—15. Moreover, on this point I notice, that flesh and blood shall neither inherit heaven or hell. Both the saints, who sit in judgment, and the wicked, who are judged, have bodies devoid of flesh and blood, and devoid of the qualities of such feeble materials. It, indeed, is sown in the grave a natural, or flesh and blood body, but is raised a spiritual body.

Concerning the plainness of the Scriptures.

I ONCE thought, as the world now do think, viz. that the spirit of God wrote the scriptures in a style so mystical and obscure, that there was need for what they called learned men, to explain their meaning, to what is called the vulgar, or less learned. I was made to believe, that a number of years in the grammar school, in the university, and divinity hall, would at least make me understand more of the ways of God, than if I had not had those acquirements. That indeed was to believe, that God had a special delight in the wisdom of man, and the princes of this world, which he in the spirit condemns as folly, 1 Cor. ii. 6. Certain it is, that the spirit of God can speak more plain than men on divine subjects. And equally certain it is, that he has a will so to do; where then is the ambiguity in the scriptures? But were there ambiguity in the scriptures, would college and divinity-hall qualifications remove that ambiguity? Human acquirements always, and without exception, make men more proud, or devil-like. Bad qualifications indeed, to make men understand the ways of God! But indeed,

let me tell from experience, agreeable to the scripture, none but the spirit of God, in the person instructing me or others, can make them or me wise to salvation. I had been safe enough to have asked Jesus, or any of his apostles, concerning the meaning of scriptures; these had the spirit of God in them, or the spirit that wrote the scriptures.— There is as much need, at this day, for the same divine spirit to be in the person, or persons, instructing us in the ways of God, as was in the days of the apostles. Such as are instructed by men, not having that same spirit which was in Christ and his apostles, are only under the tuition of blind guides, and both shall fall into the deep ditch of hell. Formerly, when diffculted with any passage, I wished to have the mind of some commentator on the difficult passage. Thus I thought, what the commentator would tell me the mind of God more clearly than the spirit of God had done; this was indeed, to ascribe to man the glory of plain speaking, which alone is due to God, or the spirit of God. And yet, what was most shocking of all, I was taught, that God's writings were more plain than that of man, and needed no explanations. Oh, heaps of inconsistencies! when a person cannot venture his eternity on the truth, as it is written in scripture; he wishes for a commentator, that he may venture his eternity on the way that the commentator has explained. But sure, when he sees commentators explaining the ways of God, in different ways, he cannot venture into eternity all the different ways. The person that thinks, that any man can tell the mind of God more plain than God has actually done, must travel in darkness, die in darkness, and rise to inherit darkness. Ah, miserable inheritance indeed! Instead of consulting commentators to see the mind of God, men would act a much more wise part would they see God's mind of the commentator. Is there any use then for the ministry, or ministers, some will say? Ans. I know no other ministry but the ministry of the Holy Spirit; other ministrations are little worth; men would be better without it. And God approves of no other minister than such as have his own Holy Spirit, which filled his Son Jesus, and sent apostles, Rom. x. 15. Such as are not filled with the same Holy Spirit which filled Jesus and his apostles, are only filled with the spirit of this world, which is the spirit of the devil. Such an one is a minister of the devil, and all his ministrations are against the kingdom of Christ.

Concerning the SPIRIT of GOD.

MEN say now, the Spirit of Christ has withdrawn itself. But if men would speak a little more intelligibly, they would say, that men slew both the apostles, and such as believed in them, because they had the Spirit of God. And thus the persecuting spirit of the devil (soon after God had lighted up his lamps) extinguished them by the murder of the persons, in whose bodies was the divine light. And the consequence

quence was, this world, since that time, has been wandering about in endless mazes of darkness, crying, lo here Christ; and lo there Christ. But it is all a phantom to say, lo here, or there Christ, except you can shew us, person or persons, whose bodies are filled with the Spirit of that Christ. Men may here be ready to start, and say, has God had no light on earth since the days of the apostles and their adherents? Ans. God never has had, or can have, any light on earth, but what he has in the persons raised up by himself, to declare forth his truths to a darkened world. God's Spirit never can reside in any thing else but the temples of the bodies of men and women. Faith, a new birth, or a new creature, must come by hearing. What an egregious mistake then is it, to take the scriptures in place of the living Spirit of God, dwelling in a person sent of God. If there had been any of the offspring of heaven on earth since the death of the apostles and their adherents, they would have agreed to the description given by the apostles, concerning the children of God in the latter days. Surely the person, or persons, in the latter days commissioned to alarm and warn the world, concerning the second coming of Christ, behoved to be every way ready to meet the Lord; that is, to have all the desires and exercises pertaining to the heavenly country, before Jesus the second time actually made his appearance; as he comes, not to prepare a people to himself, but to take home those who are already prepared. But some will say, if this is God's way, what must have become of the many generations which certainly had both a faith and practice different from this? Ans. What must have become of the multitudes of heathen nations, who walked in darkness before the mystery of godliness, by the Spirit of God, in the apostles, was declared among them. Sure it fared not worse with them, that it fared well with the believing Jews. Besides, it might with as much propriety be said; but what became of the unbelieving Jews, among whom the light was? For it is certain, that the remnant of unbelievers, among the Jews, bore as small a proportion, compared to the unbelievers in that nation, as the Jews bore to all the world. However, certain it is, that it fared no worse with the unbelievers of that people, that it fared well with such as feared God. And sure, after the gospel spread in the world, there was but a small proportion embraced the truth, compared to that which rejected it. Sinful curiosity in this case may say, but what must have become of such as submitted not to the righteousness of God? In like manner, surely these many generations that have been in this earth, since their murdering progenitors extinguished the light of God, cannot be the worse, that this generation has a light which they had not.

And though this generation had perished in the darkness of former generations, it could have been no benefit to them who are in their silent grave. And certain it is, it would be paying them too great a compliment to refuse this light of God, because they wanted it. It would indeed be such a murdering compliment, as the unbelieving Jews paid

paid to their forefathers, who held with their traditions, and rejected the tradition of Jesus. And such a compliment as the unbelieving heathens paid to their progenitors, that rather than believe that their forefathers, who lived before the light, were damned, they chose to adhere to their former faith and practice, and so rejected the faith and practice of Christ and his apostles, which to them was new indeed. Rather than spend their time in curious questions, concerning how long the light of God has been out of this world, they should embrace the light of God, now that it is in the world, and the more especially, as is the last call of mercy which is to be sent to this world. At the end of this dispensation of mercy, now on earth, begins the awful dispensation, that shall burn as an oven, leaving them neither root nor branch. The Antediluvians should have been thankful for Noah's dispensation of warning them before the destroying flood. The Sodomites should have been thankful for Lot's merciful warning them the night before the judgment, to flee from the wrath to come. In like manner, instead of being offended with this light's coming into this dark world, this generation should be thankful that it has come in their day. Had it not come, they must in judgment have been numbered with their darkened forefathers. They should immediately embrace the light, and turn from their dark ways, which their own consciences tell them are un-heaven-like, un-godlike, and un-Christ-like. But what way shall they turn, some may say? Ans. The Antediluvians had been wise had they turned to Noah, because he had the mind of God in him. The Sodomites, when warned of impending danger, had acted wisely had they turned to Lot, because he had the mind of God. I am sure, at their resurrection, the Antediluvians, who perished in Noah's day, will not like to see his face, who will judge the men of his generation. And certain it is, that the Sodomites, that perished in the flames, the next morning after being warned, will not like to see believing Lot. Such as heard the apostles, and perished, in judgment will not like to see the faces of these persons. In this manner are saints to judge the world, 1 Cor. vii. 2. And sure, to turn out of the way of judgment, which shall infallibly light upon the unbelieving in this generation, is to turn to that place and people where the light of God is. All the world knows well, that there is something here more unlike the world, than in any other place. Peoples coming from many different kingdoms, to see what is here, is a proof that the like of it is not in earth.

Before the great and terrible day of the Lord, did this world expect to see, or hear, of a people more separated from the world than what is here? Certainly; had a people more separate from the world been possible, it had frightened the generation more than we. It is our separation from the world indeed, that discourages them from falling in with us. But my dear friends, in divine love let me tell you, you need not be afraid of too much separation from this world, until you see (if it were possible) a separation greater than Christ had, or greater than

rejecte than the Spirit of God inclines to, or greater than is in heaven through believing eternity. Connection with the world has been, and will be, the damnation of all that are damned. And conformity to this world in life, they chose to be conformed to their sentence in judgment, and conformed to the faith their society in hell for ever. Connection with this world's laws and indeed customs, is connection with the devil, the author of every law not now long sued out by the Spirit of God. And certain it is, that separation from this world is salvation. God came to save men from conformity to this world; but sure, had its laws been good, or of himself, he had never the end come to redeem from them.

Concerning GOD's Decrees.

HOW shocking to think, that God decreed all things that come to pass. Yet, alas! so much has the devil blinded the minds of men concerning the ways of God, that many now think, that God decreed the existence of the countless numbers of miserable wretches that have been Had upon this earth; as likewise the quantity of their sin and misery. They think, though the whole course of the wicked's life is directly against himself, and offensive to him, yea and against his express decree, in the Holy scripture, that God has decreed all. One would think, that men might soon imagine better employment for God, than the exercise of decreeing sin and misery. Sure, God has been much employed in removing sin out of the world. What more could God have done to take sin out of the world, than he has done, is doing, or will do, Isa. v. 4. If any one will say, that God could have done more to remove sin, will sin than he has done, he opposes not me only, but even express revelation; (see the above citation.) How does it look? to say that God, next from eternity, reprobated the persons of such as shall at last be damned, and yet, at the same time, decreed the very wickedness of their lives, for which they are actually to be damned at last. Such as think that this doctrine has any countenance from the sacred record, neither know which God nor his scriptures, nor have the Holy Spirit of God within them. The Spirit of God, which knows his own decrees, was in Jesus; yet that Spirit in him knew no such decrees as those of reprobation. The very Spirit of God the Father, in his holy Son, wrestled with the Jews, that never believed, to bring them to repentance; whereas, if the Spirit of God within him had known any decree of his own to the contrary, how would he have called all men without distinction? The Spirit of God was in the apostle Paul; and yet that Holy Ghost; or Holy Spirit in him, did all that could be done, by preaching, to persuade to salvation multitudes of Jews and Gentiles, who died in unbelief. But why would that Holy Ghost have done so much to persuade those, had he been privy to a decree which excluded the possibility of their salvation? Did not the Holy Ghost, or Spirit of the holy God, in Paul, fear lest his work had been in vain; and vain it must have been, if

if he had not run among elect, yea, and that too in hours and moments destined for the purpose of conversion, if the too common doctrine was true. I hope, in a short while, the reasonableness of the ways of God will be so looked into, that decreeing sin, and damning on account of it, will not be ascribed to a just and holy God. From the beginning of Genesis, to the end of Revelation, the word *elect* means that people that are gathered out, and separated from the rest of mankind, by the hearing of faith. And God calls none reprobate, but such as reprobate his method of salvation. If any one does not understand the meaning of any passage of scripture, (which indeed no human learning can understand,) let them come to the place where the light is, send word, or let them wait in suspense, rather than take any passage to prove such actions in God, as is mentioned above. Is it any proof of goodness to have a power to save all, but only a will to save a few? Certainly both will and power, to save all who believe in that will and power, is an indisputable mark of goodness. It must not then be wanting in the true God. Peoples election to a feast, wedding, or entertainment, can only be known by an invitation tendered to that people, to attend at said feast, &c. Whoever, is called to an entertainment, has no room to dispute their election to the same. God's making choice of all men and women to be saved, is evident from his call to all. Yet certain it is, it is but a very few that submit to the will or righteousness of God.

Concerning the Nature of true Devotion.

A Great part of this world's devotion consists in their praying God to save them. The closet, the private place, the place of public convocation, are filled with many cries of this kind. What then must be their views of God? This, viz. that the petitioners, are willing to be saved; but that God needs pleading, to make him willing to save the petitioners. Salvation was never attained this way. Ah, let me tell a miserable and deluded world! that I tried this way of pressing and beseeching God, to grant me mercy; but though I had continued this practice a thousand years, I should neither have offended the devil, or been one grain beneficial to my own person. Such as invert God's method of salvation, without a change of nature, shall never inherit eternal life. To invert God's order of salvation, is to put ourselves in God's stead, and God in ours. Such as think that salvation is attainable by their beseeching of God to save them, surely must not know, that it is God that has to pray to, and beseech men, to submit to his terms. Such as plead with God to save them, want to bring God to their terms; whereas, were the petitioners willing to accept of God's, they would never press him to theirs. Such as beseech God to save them, pray to an unknown God. The true God, the Father of our Lord Jesus, by his Son and apostles, besought men to accept of salvation. Many a time did the Son of God, or God in his Son,

Son, pray to all people to be saved by him, or to let him redeem them. Where then was the room for them to pray to that God, to give them what he pressed upon them? What was the operation of the Holy Ghost, or holy God, in the apostles? Was it not a constant praying, and beseeching men, to accept salvation? Surely: then there was no need that persons petitioned to accept of salvation, should petition for that which the Spirit of God prayed them to receive. If I heard a poor man frequently petitioning some noble person, in order to obtain a certain favour, I should justly conclude, that the inferior was more willing to obtain the favour, than the superior was to grant the same. In like manner, while we hear a person beseeching God to be reconciled to himself, or others, it possesses our minds with this false prejudice,—that the petitioner is more willing to obtain the favour of salvation, for himself, and others, than the God petitioned is willing to grant. While you hear a person, or persons, petitioning God to grant salvation, depend upon it, that such petitioners are not in the light of God. I myself am a living witness of this, and would give ten thousand worlds to undeceive even but a single individual, concerning this momentous point. You will at once know one that is in the light of God by this touchstone:—Those who are in the light of God, and have passed from death to life, are constantly thanking and praising God, that he, of mere grace, came and pressed them to enter into his salvation. Again, I repeat it out of pure love to a deluded world. Such as are crying and praying to God to save them, know not God, nor dwell in the light of God. For such as are in the light, are thanking and blessing God, that he sought them instead of their needing to seek him, to grant his favour. Then the above view lets us see the deplorable state of the world, who think, that pressing of God to be reconciled to them, is the way of salvation. What is the sum of all the revelation that ever came from heaven? Surely this, viz.—That God is willing, extremely willing, as willing as he can be, to save all men. Why then beseech him to be that which he is already? The natural man on his own strength, and in his own spirit, is beseeching God to save that which must be destroyed, in case of salvation. A natural man's spirit will never pray to God for the destruction of itself; yet certain it is, there is no salvation, except the word of God divide betwixt the soul and spirit, or Satan's inspiration, Heb. iv. 12. that is, the word of God must actually remove, or destroy, the first nature of a person, and fill the person with the divine nature, 2 Pet. i. 4. Can one in common sense believe, that God is actually willing to save all men, and yet, at the same time, beseech God to be willing to grant the favour of salvation? Surely not. This, however, brings in many acting contrary to common sense, and the revelation of God. Since then the whole of revelation represents the Spirit of God, whensoever on earth, as willing to save, mysterious woman prbe persuaded to submit to his righteousness, none in the light of God is reduce any passage of the scriptures, with a

view to prove the propriety of petitioning God to make him willing to save men, when he has, and is praying us so much, to accept of his salvation. It were highly reasonable to leave off vanity and sin, and continually thank him, that ever he prayed us, by his Spirit, to accept such a favour. Most people expect to be saved by pleasing God some way or other. This way will never do. We must be saved by being pleased with God and his ways. Such as are pleased with him are entered into God's salvation. Such as continue well pleased with the ways of God, continue in a state of salvation. Here I notice then, that I never saw a single person who would freely own, that he was displeased with God in heaven. By what criterion then must we try, whether or not persons are actually pleased with God and his ways? The only criterion is this:—We must actually see one on earth having the nature, the Spirit, the life of God, leading the whole person. A person of this stamp will neither think, speak, act, or approve, in any except God's way. If we then be pleased with such an one, we must be pleased with God, of whom such an one comes.

None but a sent of God can give to the world a specimen of a heavenly life. And sure, till one see a specimen of heaven exemplified on earth, he or she cannot tell whether they could either love or hate such a life. Without such an exemplification, people can neither tell whether or not they would love or hate God. Some may say on this point, we have the scriptures to direct us concerning a heavenly country. We may accordingly from them judge whether or not we love a heavenly life. From reading a description of a distant country, some have thought they certainly could love the country described; yet, when by transportation tried with the same, they have found it quite disagreeable, even though nothing in it was found disconformable to the description previously given. Even so, those who have only seen a description of a heavenly life on paper, may conclude that they would delight in such a life; yet if a specimen of that life was presented on earth, it might prove very disagreeable to them. The people who visit us here, frequently wonder how we can be confined (as they term it) wholly to heavenly exercises. They tell us, that though a little of such a life might be born, yet a day, a week, a month, would entirely fatigue them, so that they behoved again to seek recreation in the world. If a week then, or a month, in a heavenly life, would be burdensome, what would an eternity of it be? Sure an eternal burden! However, let me tell them, there is no life without a burden, except a life altogether heavenly. Every thing worldly has care, fear, disappointment in it. When the Jews read a prophetic description of the life of the Messiah, they were delighted with it. Yea they wished, that in life they might see exemplified, that which they delighted so much in when seen on parchment or paper. Never a Jew thought that they could hate a living exemplification of a life so ^{apostles, beloved} as the Son of God, or God's ^{phetic} writings. But when Jesus actually appeared ^{crucified}

cified him. Why, what crime guilty of crucifixion had he committed? He gave them a living specimen of that life which they admired on paper. The conclusion then is evident: there be many who think, that they would delight in a spiritual life, if seen exemplified, merely because they have no exceptions against that life described in the scriptures. The scriptures is only a dead letter on paper and ink. You neither see or know more of heaven, than you have seen the life of that country exemplified in a sent of God. You neither see or know more of God than you see exemplified in the life of his children.

Concerning GOD's method of calling MEN to Salvation.

TO their loss, this world believe, they may be called to be saints, by internal and silent impressions, without hearing an audible voice, or seeing the person inviting them to believe. If this was true, it would strike against all the revelation which God has ever made to man on earth. If God (as this world foolishly imagines) could have communicated his mind internally, by silent impressions, without an audible voice, why should Jesus, personally in a glorified state, have appeared to Paul, to communicate words into his external ears. If the knowledge of God could be communicated to men internally, without the mediation of an audible voice, why would God have in person appeared to Adam after his fall, and Job after his distress, and in words spoke to them? In a word, why would God have endangered the lives of the prophets, his Son, and apostles, amidst a rebellious race, to declare the mind of heaven with audible voices, if this internal way of calling, without the intervention of a voice, was sufficient for the purpose. There is no way by which heaven can communicate the mind, or knowledge of God, into the heart of men, except by calling them by a preacher from heaven, filled with the Spirit of the Sender, God, Rom. x. 14. 15. How can they hear, or be made to know, without a preacher? that is, it is simply impossible for heaven to save men, except by a preacher sent of that country. From this then it is evident, that this world would need to take heed whom they hear. Sure, when Jesus was on earth, the Holy Ghost was in his person, even in that humbled state. After his ascension, the Holy Spirit was in the persons of the twelve apostles. The saints bodies are the only temples of the Holy Ghost, or holy breath of God. Were there not a saint on earth, you could not say a Holy Ghost was on earth. He can be no where but in the temples of men and womens bodies. The many generations interveping since the murdering world slew God's last two witnesses, specified Rev. xi. 7. have been without the light of God. The mysterious woman predicted Rev. xii. has actually now appeared, and in her the light of God is restored back to this earth, and continues till

the period of translation into the clouds, to meet the Lord at his second coming. And indeed, the world seems to have had some impressions concerning the absence of a Holy Ghost: they have still been crying out about the withdrawal of it. It was, however, a great mistake to think that God had withdrawn his Holy Spirit. Men murdered the persons, or temples, in which dwelt that Spirit. And in that manner alone did the world lose possession of the Spirit of God. All denominations are under the impulse of what they call internal impressions. Yea, they are concluding they are guided of God. Indeed all denominations (Mahometans, Heathens not excepted) being under the power of internal impressions, have the same pretensions to the tuition of heaven. All their pretensions, however, are equally vain. The season which shall undeceive foolish virgins, shall take the veil off their eyes, if their falling in, with mercy does not this kindness for them in time. Such as are, or shall be in the right way, in this latter end of these last days, must have the Holy Ghost to be their guide, in a person raised up, and sent of heaven, to direct, with an audible voice, concerning the ways of God. And to do justice to a deluded world, let me tell them there is but one such single individual upon earth, or has been since the death of the two holy martyrs, mentioned Rev. ii. 7. Let none say that this is want of charity. It is no want of charity to undeceive deluded people. It is no want of charity to advise people not to trust themselves to crazy vessels, or not to drink poisonous waters, even tho' the practice of drinking such had been antient and fashionable.

One sun is fit to illuminate all the world. The light and love of God, in the body of a single sent of God, if believed in love, is sufficient to convert all the world. The light that was in the body of Jesus, if received in love, had been sufficient to have filled and converted all the world. The light that was in the persons of the apostles, if believed in, had been sufficient to have saved all the world. The light of redeeming love, even in the person of Paul alone, or any of the apostles, if received in love, had been as fit to save a whole kingdom as an individual. The light that was in Jonah was as fit to illuminate populous Nineveh, as to illuminate an individual in that city. The one lamp of light, now on earth, is as fit to illuminate all who come to the light, as it is sufficient to enlighten an individual. When we tell the world that the light of God is no where on earth but with us, they exclaim thus;—Has God confined all his light to one place? This is a very improper exclamation indeed. Though the temple of Solomon was in one place, it was erected with a view to give light both to Jews and Gentiles, as appears in Solomon's dedicatory prayer, 1 Kings viii. 41.—43. Though the temple could not travel over the world, yet the world could come to receive illumination at the temple. When the person of Jesus was upon the earth, the light of God was no where in the world but in the temple of his body, which could not be in two places at one and the same time. But it would be unjust to alledge, that

second that God was a respecter of persons, in giving the Jews an opportunity of nearness to the light, which the Gentiles had not; or that he was partial, because some of the Jews had more frequent instructions from Jesus's lips than others had. God never conveyed his light and love into the body or person of his only begotten Son for his own personal advantage. He was raised up of heaven for a light both to Jews and Gentiles. When heathens were invited to inherit all the fulness of God, it was sufficient to convince them that God was no respecter of persons, even though Jesus was raised up among the Jews. Tho' there are but few who believe in this one light of God, now on earth, respect of persons is not imputable to God on that account. Had all believed in this light, who have been invited to believe, by this time the number had not been small: yea, it had been greater than even most of the world themselves believe that there are saints on earth. Moreover, had all who have heard of this light, and converted concerning it, come to the place of the lamp, and dwelt in that fountain of light, the number had been exceedingly large indeed. And were all in this generation saved, whom the Spirit of God calls to be saved, and desires to be saved, sure I am none would be damned. However many or few perish in the event, they shall not have it to say, that their misery happened on account of God's want of will or power to save them. There is joy in heaven, in the heart of Father, Son, saints, angels, at the conversion of an individual, it is such a rare and precious case. What inexpressible joy then would there be in heaven at the repentance of many, or all? And now that it is sounded abroad, in all nations of this world, that there is a child of God on earth, with the nature of Father and Son, how shall they be clear of their own blood who have never come to see the light? and how shall they be clear of blood guiltiness who have heard, and have not believed?

Concerning the Sufferings of CHRIST.

THE greatest absurdities, by an ignorant world, have been vented concerning the sufferings of Christ. They think that God had great satisfaction in the cruel sufferings Christ endured from wicked men, and malicious devils. They conclude, that the sufferings of Jesus's holy person, was to God the most acceptable, the most propitiatory, of any thing in his life. Yea, what is most abominable, they conclude, that God had a hand in the awful tragedy of his dear Son's sufferings; that is, they think that God the Father, along with the devil and the world, poured out wrath on that innocent person. Ah, thrice absurd! Let such thoughts and words never be repeated concerning God and his innocent Son. God never could have made his Son suffer if he had not been displeased with him; and the scriptures make it plain, that the Father never was dissatisfied with the Son: the contrary he declared in these words,—“ This is my beloved Son in whom I am well pleased.”

pleased." However, one thing is clear, that God was exceedingly much displeased with every one who had a hand in the sufferings of his Son. The Spirit of Father and Son in Peter; (Acts ii. 23.) and the rest of the apostles, reprobated the murder of the Son of God. It is plain, that God could never act so inconsistent as to condemn others for making his holy Son suffer, if he himself had inflicted any sufferings on that innocent person, as is blasphemously alledged on God, by men ignorant of God. However, God had much pleasure in beholding his Son display his nature, life, and kingdom, in the face of much opposition, made by the devil and the world. It is no small evidence of love in a father, to expose a dear son to sufferings, in order to redeem a band of rebels. But nothing but cruelty can delight in the sufferings of any. Though a generous person should delight to redeem suffering creatures, even at the expence of exposing the life of some dear child, yet clear it is, that this generosity, delighting to redeem the miserable, could have no pleasure in the sufferings of the dear child, whose life must be endangered in the arduous undertaking of saving the perishing. The conclusion then is evident, that though God had so much love to man, as to expose his Son among so many rapacious devils and men, yet he had no pleasure, satisfaction, or delight, in the sufferings of his innocent Lamb. Certain it is, that if any thing could have locked up the bowels of divine mercy, the treatment Jesus received from this world had been sufficient to remove God's mind to an eternal distance from man. Let it never again be heard, that a God of love and justice, would himself make another person of love and justice suffer; and yet condemn the same actions in another. The world is much misled concerning the quantity of Jesus's sufferings. — They tell us that Jesus suffered on earth, as much as all the elect (as they term them) would have suffered through eternity. Ah, such redundancy of nonsense! Ah, such superfluity of nonsense! Eternity of sufferings is infinitely greater than that of a few months. Jesus's sufferings, however sharp, were soon over. The sufferings of the damned continue for ever. Even before the commencement of them, Jesus saw the other side of, or beyond his sufferings: whereas the miserable damned creatures, from the first moment of their sufferings, are fully convinced that their duration extends to eternity. What a dreadful odds there is betwixt the sufferings of the Lamb of God and the wicked, in the above particular. The prospect of the short duration of his sufferings was a great support to Jesus, under the heavy wrath of men and devils. The conviction, of the eternity of their sufferings, breaks the wicked's heart, from the moment of their commencement. A good conscience under sufferings is a great support to the sufferer: and a bad conscience aggravates the sufferings of him who is in that unhappy situation. Jesus had the peace of God in his conscience in all his trials. Whereas the miserable damned are tormented, with a sense of guilt, in all their sufferings. Jesus was supported, by the hand and love

of his dear Father, in all the sorrow he experienced from the hand of malice; and sure, these are famous ingredients to support under trials. The wicked experience not one drop of the love of God in their endless run of misery. I mention not the above circumstances to diminish the sufferings of Jesus. Certain it is, whatever his sufferings were, they were as great as the wisdom, malice, and power of Satan, and the world, could inflict. But I mentioned the above just views, to confute the nonsense so often spoken and written, in making comparisons betwixt the sufferings of Jesus and the poor creatures in hell for ever. True it is, that God foreknew the treatment his Son would receive from men and devils; yet this foreknowledge did not prevent his mission into this world. Christ's holiness alone was satisfactory to God, and beneficial to men. Whatever scriptures represent us, as to men being saved by the death, blood and sufferings of Jesus, are to be understood thus, viz. That if Jesus had not possessed as much holiness as led him to maintain a life as godly, as we must enter into here, and continue in hereafter, and that even at the expence of his life, he could never have been our Redeemer. Such passages of scripture, as represent God as pleased to bruise Jesus, mean the following, viz. God was so well pleased with the work of redemption, that he would not even withhold a dear Son, though he well knew that he could not, without bruises and death, represent to that generation the nature of his kingdom; and yet without such a representation he could not have been our Saviour. However, nothing can be more foreign to the nature of a God of love, than merely to delight in the sufferings of an innocent person, in the manner that this world thinks. So wicked was the generation Christ was in, that nothing could prevent their shedding the blood of God's Lamb, except their lives had actually been taken; which indeed had been an end of mercy. The meekness of Christ led him rather to submit to the fatal blow, than call for angels to destroy his murderers. In that sense alone, and not another, can he be said to die in the room of men.

Concerning the Unity of the Spirit of God.

WHATEVER men have naturally in themselves, they are ready to ascribe the same to God; they are ready to think that he is such an one in his thoughts, as they experience themselves to be. In commentaries, and preaching, nothing is more common than to say, such is the opinion of this, that, or the other godly man, on the very same point of doctrine; and to conclude all, says the commentator, such and such are my sentiments on such a point. Ah, poor deluded disciples, what can ye do amidst such blind guides! If light breaks not in, the ditch must be your portion, with your leaders. If the Spirit of God was in the commentator, preacher, or teacher, it would not trouble the hearers or readers, telling them concerning the sentiments of this, that, or the

the other commentator, &c. Nay, it would immediately tell, that such and such is the mind of God, and must be received as such, by all who are to be heirs of salvation. When Jesus appeared in the world, he never said, such and such were the sentiments of commentators concerning any point of doctrine. No: he at once told them, that whatever he delivered was the mind of his Father, and the rejection or reception of it, was the rejection or reception of Him, that sent him. The apostles knew nothing of that empty deluding formality, of telling Jews and Gentiles concerning the various opinions of men. No: they at once told their hearers, that the Holy Ghost, or Spirit of the Father and Son, was in them, and that whatever they said, concerning eternity, was the doctrine of Father and Son, and could not be received without the reception of Father and Son, neither could be rejected, but at the expence of rejection of both. When the apostles spoke of human things, they might have said, such and such is my opinion; but when they spake of the nature of Christ's kingdom, and a pure spiritual world, they told what they delivered was the mind of God. And indeed, except the teacher bring forth his instructions, as the mind of God, it cannot yield any comfort for eternity. Let none think, that saints may differ in their sentiments concerning God's method of salvation. If the Spirit of God, in different persons, could think differently, that Spirit would be, in very deed, a Spirit of division. Whereas nothing is more certain, than that the Spirit of God is of one mind in every person. If the Spirit of God could, in different persons, think different ways, it would likewise lead in different paths: whereas the way to glory is but one. When commentators and teachers are amusing their hearers with the various sentiments of men and writers, it would be a trying question to ask them,—But what is God's opinion or sentiments concerning such a point? And yet, till this was told, nothing to the purpose was taught. From these premises, we may with safety then draw this conclusion, viz. that none can tell what the mind of God is, concerning any point of doctrine or practice, except such as are possessed of that mind. And very certain it is, none has the mind, spirit, or inspiration of God, except those in whom God dwells. Every body believes, that the apostles had been very unfit for the important business of salvation, except they had possessed the spirit or mind of God. Is the same spirit, at this day, less necessary in the same grand business of saving men, than in the days of the apostles? Has man any better will towards God than in the dawn of christianity? Is it more easy to defeat the devil, or persuade the world, than in the days of the apostles? Is the carnal mind of man less opposite to God now than in the apostles days? No. No. No. Then, can madness itself imagine, that the persons concerned in this important business of salvation, have less need of the Spirit of God than in former times. Let me tell this world, the mystery of iniquity, in the apostles days, was only beginning to work: yet the Spirit of God, in his ambassadors, was even then absolutely necessary.

that such all world, necessary. The mystery of iniquity has now arrived at a vast pitch of perfection. How much more needful then is the Spirit of God, in holy skill, and heavenly power, to destroy that mystery of iniquity. Since the very dawn of the mystery of iniquity, every generation has been receiving additional darkness from the preceding. This generation, in which we now are, inherits all the darkness of preceding generations. What tells then that the Spirit of God, in a person raised up of heaven for the purpose, could strip off the many folds of iniquity, ignorance, and enmity against God.

Concerning the end of this WORLD.

JESUS's first coming to, and his divine works in this world, afford a sure pledge of his return to convey home his friends. The scope of the Holy Ghost in the apostles, and saints, longing for a second coming of Jesus, is a pledge he will return. Those who believe not in Jesus's second coming, must look upon Jesus as an impostor indeed. This part of the globe, however, in words believe in this event. They have likewise believed, that he comes to transport with him, into the clouds, a people begotten, and born of the incorruptible Word. They have seemed to believe, that the people to be translated by Jesus must have ceased to pursue vanities. They have had some dreaming concerning a latter day glory. A latter day glory means a people separate from sin, the cause of death, and so separate from the effect; and in this manner waiting the coming of a God of glory. But, O loth are they to acknowledge that people, when they appear; and even that is a proof of the event. When we tell them, that we are waiting for Jesus's second coming, some have confusion for a moment, till effaced by the cares of this world: and some, alas! hear it as an idle tale. This is, however, a repetition of the folly of preceding generations. When warned at first by Noah, concerning a devouring flood, no doubt, some of that wicked generation felt confusion of mind, as not knowing but it might be true. Time, however, wore off these impressions, and prevented the like, in the latter end of Noah's warning. The oftener an unbeliever hears the truth, the more stupid he becomes. The unbelievers in that generation, no doubt, would seek a sign of Noah, wherefore he brought them such a message. Well then, they got the sign in the end of Noah's merciful dispensation. I believe by the time that the windows of heaven had been open half an hour, and the waters prevailing, the Antediluvians had sign enough that Noah's mission had been of heaven. In a few minutes after the rain poured down, there was not one in his generation who doubted of the divinity of Noah's message. This generation, in like manner, dun us, crying for signs concerning our authority to announce the coming of Jesus, and the end of the old world. I wish they would accept of mercy, and so help to be a sign to others. God has at this time sent a sign of

mercy to this world, inviting them to turn out of the way of judgment. However, such as cannot be persuaded to fall in with the salvation of God, shall, in the event, have an indisputable sign concerning the divinity of the work now on earth. By the time that the heavens shall begin to pass away with a great noise, and the elements to melt with fervent heat, the obstinate unbelievers in this generation, shall have signs enough concerning this our merciful and timely admonition. I, however, wish them a better fate than to wait the approach of that sign. They are sinners; they have need of mercy; that is sign enough. But let me tell them, than what is here a greater sign has not happened since the creation: what wonder can be greater, than a people, with a conversation becoming a new world, hastening the end of the old, and waiting for that new earth, in which righteousness shall dwell. We are called to hasten the time of the new heavens and new earth. Nothing can hasten that period, but a life every way calculated to bring an end to this old world, and equally becoming the life of the inhabitants of the new. Since heaven is calling us to hasten the second coming of our Lord, it would be improper for us to invite heaven to hasten the same, as if the delay lay on that side. Sure, the signs predicted to go before this grand event have taken place. Wars, and rumours of wars, have occupied the world, since the prediction was given forth. Many false Christs have risen up and deceived many. False Christs are such as pretend to teach concerning Christ, and yet have not the Spirit and life of that Christ in them. According to their own confession, they have not the Spirit of that Jesus; or at least they say they know not whether or not they have it. Either ways prove them false Christs. The Spirit of God, wherever it is, knows God as well as he knows it, Gal. iv. 6. A child of God knows as well who is its father, as the father knows the child. And no wonder; the accomplishing a new birth is neither such a short or easy work as thought. Paul told the Thessalonians, that at the very period when they would be crying peace and safety, then the sudden destruction by fire cometh. Well then, it is to be noticed, that never so much pains, in any generation, have been taken to persuade people, that Christ, the second time, cannot come in this generation. They cry for signs, but their own conduct, agreeing to the predicted description of unbelievers in the latter day, is a plain sign to this generation. The scoffers have times numberless said to us, but where is the promise of his coming to you in this generation? It would have been absurd, and unscriptural, to have expected the coming of our Lord, until there was found a people waiting for, and warning the world concerning this event. On the other hand, it would be as unscriptural, yea downright delusion, not to expect his coming, to relieve us, his expecting brethren, at the close of our warning the world of God's great and terrible day. Let me give this indisputable mark to the world, to inform them who are, and who are not, the children of God. Whosoever wishes, that Christ would

ould not come in their day, but in some future generation, (as if
 other was actually to be,) have not the Spirit of Jesus. His own
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 riched, if they had seen the Jews embrace that which they first reject-
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 reprobated many preceding generations of Jews, and only purposed to
 show his mercy to what they call the last generation of that race.
 God never reprobated any generation of Jews or Gentiles, but multitudes
 of both have reprobated God's method of redemption. O world!
 world! world! for which I sigh and feel consider these writings as
 for eternity. The Spirit that guides the pen that writes these lines,
 shall be a speedy witness against you, if found wanting, when weighed
 in the balance of the sanctuary. O, I am almost sure these well-inten-
 ded lines will induce many to consider the momentous point which they
 are at. Some people, of great substance in England, have left all and
 come to this place, to wait with us, and hasten that blessed day of
 Christ's second coming. O dear, dear, dear world! fear not to put an
 end to this world: the end of this old one is attended with the begin-
 ning of a new. In this one at best, you have nothing but fears, cares,
 wants, disappointments, sickness, and the cold grave—the conclusion
 of all. In the new heaven, and new earth, before the general judg-
 ment of the wicked, there shall be health, glory, peace, for a thousand
 years; at the end of which, an endless continuation of glory in heaven.
 O world! world! world! hear me: peruse this to the purpose, and
 your pen shall not be wanting to you while the world lasts.

HUGH WHITE.

Revised and approved of by

ELESPAT SIMSON, *alias* BUCHAN,

New Campel, parish of Closeburn, }
 Dumfries-shire, Oct. 18. 1785. }

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W. C. SIMMONS

Revised and approved by

W. C. SIMMONS, and others

New Chapel, Parish of Oldbury,
 Dunstable, Herts. Oct. 12. 1785.